

# CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

Vol. XIV.

Gardiner, Maine, Friday, January 3, 1834.

New Series, Vol. VIII.—No. 1.

PRINTED EVERY FRIDAY MORNING BY  
JOSEPH D. LORD & CO.  
PROPRIETORS.

WILLIAM A. DREW, Editor.

TERMS.—Two dollars per annum, if paid in six months or two dollars and fifty cents if payment be delayed until after six months, and after the expiration of a year, interest will be charged.

Any person procuring six good subscribers and becoming responsible for them, shall be entitled to a seventh copy; and in like proportion for other numbers.

Subscribers are considered as continuing their subscriptions, unless a discontinuance is expressly ordered.

No paper will be discontinued, except at the discretion of the publishers, until all arrears are paid.

All communications forwarded by mail, must be sent free of postage.

## ORIGIN AND VARIETIES OF THE HUMAN SPECIES.

### A LECTURE

Delivered before the Augusta and Gardiner Lecturers, in Jan. and Feb. 1833, by WILLIAM A. DREW, President of the Augusta Lyceum.

GENTLEMEN: One of the best English poets has told us, that "The proper study of mankind is man." But this most useful, perhaps, after all, the least successfully cultivated branch of human knowledge.—The importance of an acquaintance with ourselves, has, indeed, been perceived and felt by philosophers and moralists from the earliest times. Even the temple of Delphi, we are told, contained the inscription, "Know thyself"—a precept more difficult than any contained in all the books on Morals. Whether this precept of the ancients was intended to relate only to the means of intellectual and moral culture; or, whether it was designed to embrace the domain of natural history and physiology, we have no definite and satisfactory means of determining; and if we had, the fact, perhaps, would not be of much importance to our present subject. But I take it for granted, that the study of man, as a part of the science of natural history, has received far less attention than it seems fairly entitled to. Writers in all ages have occupied their attention so exclusively upon the arrangement of the various productions of the globe, as to have had little or no time to think of themselves. Almost every reptile, bird, insect, plant and mineral has had its historian; while few seem to have thought it worth while to bestow on the varieties of man a tenth part of the labor and expense which have been lavished upon these comparatively insignificant subjects. Humming birds and beetles, parrots and spiders have had vastly more attention paid them in this respect than the human subject. A circumstance sufficiently humiliating and to be regretted under any view of the matter, and especially so to myself in the present case, as, in consequence of it, I have found it impossible to avail myself of the benefit of more than two or three authors in aid of our inquiries at this time. And here, perhaps, it is as proper a place as any, for me to confess in the outset, in order that I may escape all charge of plagiarism, that for most of the facts and some of the speculations, in the relation of which I propose to tax your indulgence for half an hour, I have been obliged to draw pretty liberally upon Cuvier and Lawrence, and such extracts from Buffon, Blumenbach and Rosseau, as have come in my way.

In casting our eyes over the world, we are naturally struck on noticing the diversity which exists in the forms, color, moral and intellectual qualities, language, manner of life, &c. of the various nations and tribes of men spread over the face of the globe. In Europe and Western Asia, we behold those forms, proportions and colors, which we consider so beautiful in the fine figures of the Georgians; in Africa, the flat nose, the thick lips and the black skin of the Negro; in America, the red man; in Mongolia, the yellow; in the South Sea Islands, the brown; in Patagonia, a gigantic race; in Lapland, a dwarfish one; in Europe a highly cultivated and civilized people; in New Holland, a troop of naked, shivering and starved beings; in the South of Africa, a horde of filthy Hottentots. Are these all brethren? Have they descended from one stock? And if so, how are these differences to be accounted for?—Or, shall we say, some, or most of them, are of different species, descended originally from so many different progenitors?

I propose to discuss these points. I need not say, that I shall do this imperfectly, for this you will, of course, be prepared to expect in advance.

Most persons, probably, when they first turn their attention to the subject, and select for comparison strongly marked specimens of the varieties of man, will be inclined to adopt the supposition of originally distinct species—as the most easy and convenient way of disposing of the subject. Nor, in this conclusion, will they find themselves out of the company of learned men. Voltaire has ridiculed the idea of referring such different beings as the Negro and the European, to the same original; and, if I mistake not, has affirmed, that there is as much reason to include the orang outang of Borneo in the species with the Hottentots of Africa, as to include negroes in the species with Europeans. Lord Kames has also seen in the fact, that animals and plants are adapted to different climates, evidence to convince him that there are different species of men.

On the other hand, it is maintained by Lawrence, Dr. Smith, and others, whom we regard as the best writers on the natural history of man, that there is but a single species in the human family, and that the differences which exist are but variations rising out of the original stock.

These points may engage our attention in another part of the Lecture. I proceed now to remark, that by the consent of all modern naturalists, the human species—if we may say this point in outset, are divided into five grand divisions—called native or congenital varieties. These are—the Caucasian, the Mongolian, the Ethiopian—the American, and the Malay varieties. Dr. Lawrence gives the following characters of the Caucasian variety—A white skin; red cheeks; hair black or of the various lighter colors, copious, soft, and generally more or less curled or waving—

Large cranium, with small face oval and straight, with features distinct from each other; expanded forehead, &c. Moral feelings and intellectual powers most energetic, and susceptible of the highest development and culture. I omit much of the minute description, because being in professional language, we might not all of us, be greatly enlightened by a fuller quotation.

Towards this variety, it is natural that we ourselves should feel partial; it being that under which we are included. It embraces all the ancient and modern Europeans, except the Laplanders; the Assyrians, Medes, and Chaldeans; the Sarmatians, Scythians, and Parthians; the Philistines, Phoenicians, Jews and inhabitants of Syria generally; the Georgians, Circassians, Americans; the Turks, Persians, Arabians and Egyptians.

The Mongolian variety is characterized by olive color; black eyes; black, straight, long and thin hair; little or no beard; head of a square form, with small, low forehead; broad and flattened face, with the features running together; eyes placed obliquely; large ears and thick lips.

This variety includes the tribes which occupy central and northern Asia; the Mongols, Calmucks, and Kamtschadales; the inhabitants of China; the Japanese; the Tibetans, Siamese, Laplanders and Esquimaux of this country. The ancient Huns belonged to this character.

The Ethiopian variety, is characterised for black skin and eyes; hair black and woolly; the skull compressed laterally and elongated towards the front; the face low, narrow, and slanting; the eyes are prominent; the nose broad, thick and flat, and confused with the extended jaw.

All the natives of Africa, with the exception of some specimens of the Caucasian race which are found north of the great Desert, belong to this variety.

The American variety is characterized by a dark skin, of a more or less red tint; black, straight and strong hair; small beard which is generally eradicated. The forehead is low, the eyes deep, the face broad, with prominent and rounded cheeks.

All the aborigines of our country, with the exception of the Esquimaux, are included in this variety.

The character of the Malay variety, are—brown color, from a light tawny tint, not deeper than that of the Spaniards and Portuguese, to a deep brown, approaching to black. Head rather narrow; bones of the face large and prominent; nose full and broad; large mouth.

These are the five grand divisions or varieties of the human race; and Lawrence has shown that between each of these varieties there are differences of physical structure and mental capacity, as strongly marked as some of those lines which divide one species from another. Appended to his volume of Lectures, on Physiology, Zoology and the Natural History of man, he has several plates exhibiting the different structures of the human head within these varieties. In several parts of his work he maintains, that the different mental capacities of the different races of men, are generally in proportion to the physical development of the brain; skulls of certain forms indicating higher intellectual powers, than others; a doctrine which affords a fair countenance perhaps to the theory of the late Dr. Spurzheim.

The different progress of various nations in general civilization (says Dr. Lawrence) and in the culture of the arts and sciences; the different characters and degrees of excellence in their literary productions, their varied forms of government, and many other considerations, convince us, beyond the possibility of a doubt, that the races of mankind are no less characterized by diversity of mental endowments, than by those differences of organization which I have just considered.

Again. In all the points which have just been considered, the white races present a complete contrast to the dark colored inhabitants of the globe. While the latter cover more than half the earth's surface, plunged into a state of barbarism in which the higher attributes of human nature seldom make their appearance, strangers to all the conveniences and pleasures of advanced social life, and deeming themselves happy in escaping the immediate perils of famine; the former, at least in this quarter of the world, either never have been in so low a condition, or, by means of their higher endowments, have so quickly raised themselves from it, that we have no record of their existence as mere hunting or fishing tribes. In the oldest documents and traditions, which deserve any confidence, these nobler people are seen at least in the pastoral state, and in the exercise of agriculture; the practice of which is so ancient, that the remotest and darkest accounts have not preserved the name of the discoverer, or the date of its introduction. No European people, therefore, has been in a condition comparable to that of the present dark colored races, within the reach of any history or tradition.

The monstrous faith—of millions made for one has never been doubted or questioned in all the extensive regions occupied by human races, with the anterior and superior parts of the cranium flattened and compressed.

That these diversities, continues he, are the offspring of natural differences, and not produced by external causes, (such as climate, &c.) is proved by their universality, whether in respect to time, place or external influence.

In conformity with the views already explained, continues Dr. L., respecting the mental part of our being, I refer the varieties of moral feelings, and of capacity for knowledge and reflection, to those diversities of cerebral organization which are indicated by, and correspond to, the difference in the shape of the skull.

It is unnecessary for us to pause here to inquire whether the doctrine of these extracts may not tend to materialism. A charge of this kind, we know, has generally been preferred against writers on physiology. It was brought against Lawrence by Dr. Abernethy, and repelled with much

spirit. It requires no peculiar acumen to perceive the difference betwixt physiological and theological research. Physiology does not presume to reach after the truths of Revelation—truths infinitely above and beyond any mere natural science. But, be the solution of that question what it may, we know there are wide diversities of bodily formation betwixt the varieties of men before enumerated, and we see, too, there appears to be a corresponding difference between their intellectual capabilities—we say "capabilities", for the fact is before us, that no one of the four varieties already mentioned—under any circumstances, in any age or country, and with every opportunity and advantage before it, has ever yet attained to that degree of intellectual culture which characterizes the Caucasian variety. No one can respect more than I do the feelings of philanthropy and motives of benevolence, which have prompted many in Europe and America to exert themselves in behalf of the unenlightened and oppressed of other races. We cannot but sympathize with admiration the heroic self-denial and generous devotion of those who, foregoing the comforts and rational enjoyments of civilized life, expose themselves to noxious climates, and to all the perils of unknown countries, in order to win over the savage to the settled habits, the useful arts and the various advantages of civilization, to rescue him from the terrors of superstition and to bestow on him the blessings of mental culture. But our expectations and exertions in this, as in other cases, must be limited by the natural capabilities of the subject. Hitherto, with few exceptions, all such efforts have met with a discouraging reward. There are obstacles, we fear, which are too powerful for a Bell, a Lancaster or a Pestalozzi.

The works of the oldest cosmographers, and even the narratives of comparatively recent travelers, make mention of human varieties much more remarkable than any which we have mentioned. Such are the African Blennies, or people without heads; the Cyclops, with one eye; the Monocelli, with one leg; the giants and pigmies, &c. which are spoken of by Pliny, Herodotus and many others. The proverbial license assumed by travelers, their ignorance or disposition to deceive, their carelessness or disfavorable to the production and diffusion of such stories. In proportion as distant regions become well known, such monstrosities disappear; and the progress of knowledge will doubtless consign all these marvellous tales to oblivion.

Dismissing, therefore, all such fabulous notions, and confining ourselves to well known facts within the domain of natural history, we return to the inquiry—How are these marked and hereditary differences betwixt the different races of mankind to be accounted for? This question may be answered in either of two ways. First, we may suppose these different kinds of human beings, are so many distinct species, descending from so many distinct progenitors, originally: Or, we may suppose that one kind only was formed in the first instance, and account for the diversity, which is now observable, by the agency of the various physical and moral causes to which they have been subsequently exposed.

Most people, perhaps, who take for example the most strongly marked specimens of variety—as the beautiful Grecian and the Calmuck of northern Asia or the Hottentot of southern Africa,—would be likely to accept the first supposition; and proceed to solve the difficulty by concluding that they must be referred to different progenitors for their origin. A fear, too, of being drawn into the fallacy, even as distant relatives, with the Ethiopian, may have induced some to place our black brethren in a distant species. Others, again, who have sought an apology for the practice of slavery, may have been disposed, from sheer avarice, to remove the negro out of our species and degrade him to the level with the monkey and orang outang. Whatever the motives may have been, arguments have not been wanting to show that the black races of men are not of the same species with the white. The argument of Lord Kames was predicated on the fact, that nature seems to have created different species, in the human, as well as in the animal and vegetable kingdoms, for different climates and latitudes. As plants which grow in the torrid zone perish in a cold climate, so the tribes of men appear to be adapted to a given climate, suffer and dwindle when removed to an opposite one. From such facts he supposed that the different tribes of men must have been differently constituted by nature—must have proceeded from different stocks, and should be considered as different species. In a work on Education, by Dr. Spurzheim, which has just been published in Boston, that author has happily examined this argument. "As plants and animals, says he, can by no means alter or regulate the effect of external influences upon themselves, it is conceivable that peculiar species for every climate should be created. Man, on the contrary, is able to remove obstacles, to overcome difficulties, and to modify, in a high degree, the effect of external circumstances upon his nature. On the other hand, argument of analogy is not even general; for several animals follow man and, sheltered by him, live in all climates. The human constitution is known, from positive observation, to become in time assimilated to every climate. Thus the argument of man, prove that there are several species of man. Another assertion of Lord Kames, is thus dispatched by Dr. S. He is of opinion that the Gigas, a nation in Africa, could not have descended from the same original with the rest of mankind, because, unlike to others, they are void of natural affection; kill all their own children as soon as they are born, and supply their places with youths stolen from neighboring tribes. Common sense, however, would answer, that if such a species were created, it could not continue longer than the primitive stock endured. The stolen youth would resemble their parents, not those who reared them, and would soon be the sole constituents of the

nation—and the species of the Gigas would become extinct with the first pair. Yet Lord Kames thought that the Gigas formed a peculiar species, who continued from generation to generation!

A species, according to Cuvier, is a collection of all the individuals which have descended, one from the other, or from common parents, and of all those which resemble them as much as they resemble each other.

Under this definition Lawrence has enumerated sixteen characters common to all the races of men, which are common to no other animals, and which therefore, according to the best and most fairly settled physiological rules, prove that all these races are the same species, and may have had therefore a common progenitor. Some of these characters are as follows:

1. Smoothness of the skin, and want of natural offensive weapons, or means of defense.

2. Erect stature; to which the conformation of the body in general is accommodated.

3. Possession of two hands, and very perfect structure of the hand.

4. Great proportion of the cranium (cerebral cavity) to the face (receptacles of the senses).

5. Great development of the cerebral hemispheres.

6. Great mass of brain, in proportion to the size of the nerves connected with it.

7. Greater number and development of mental faculties, whether intellectual or moral.

8. Speech.

9. Capability of inhabiting all climates and situations; and of living on all kinds of food.

10. Slow growth; long infancy; late puberty.

These characters, common to all, prove a common species for all the different tribes of men.

It has been supposed, and agreed by some, that there is a regular gradation, or chain of beings from the highest to the lowest. Under this view, they discover great wisdom in the Creator, and great beauty in his creation, that Nature makes no leaps, but has connected the various objects of the three kingdoms together, like the steps of a stair case, or the links of a chain. They consequently represent man only as a more perfect kind of monkey; and condemn the poor African to the degrading situation of a connecting link between the superior races of mankind and the orang outang. Such was the view of Mr. White, in his "Account of the regular gradation in Man and in different animals and vegetables; and from the former to the latter;" where he distinctly asserts that "the orang outang has the person, the actions and the manner of man. If by regular gradation, says Dr. Lawrence, nothing more is meant than the variety of organization and its progressive simplification from man throughout the animal kingdom, the truth is incontestable, and too obvious to require a quest for its illustration or support. On the contrary, if it be designed to assert identity of species between ourselves and monkeys, the position is quite untenable.

Monbodo and Rosseau were in advance of Mr. White in the same error. They believed and maintained that man and the monkey are of the same species, and are no otherwise distinguished from each other than by circumstances which can be accounted for by the different physical and moral agencies to which they have been exposed.

We may strongly suspect that a classification of this kind has been induced by a very superficial and external observation on the subject; and that no better reason can be found for classing the simian races with the human, than that in some respects they look alike. If this be the case, we may well apply to the authors of such fancies, the rebuke which Dr. Spurzheim has given Linnaeus, who classed animals according to their external appearance, not according to their nature, and who has not only given us monkeys but even bats for companions. He was like a librarian, says he, who should class books according to their shape, size or binding, without regard to their contents.

But Monbodo—a humorous writer by the way—has insisted on the correctness of his position; and in order that he might find a little break in the chain of beings as possible, in arising from the orang outang to man, has sought for and given credit to the marvellous stories of ancient and superstitious travelers who have found men in what they consider their natural wild state, going on all fours, their bodies covered with a coarse, thick coat of hair like the monkey, &c. We have all heard of Peter the Wild Boy, who was found in a field near Hameln in 1774 by Jurgen Meger, and who was taken under the patronage of George I. as the first long desired specimen of the natural man—or of man in his natural wild state. The sequel of his biography, however shows that he was a non compos youth, who had escaped from the society of men, and subsisting on nuts and bark of trees, had indeed become an object of curiosity. He could never be taught to speak, or to acquire any sort of learning, a sufficient evidence that he was an exception to a general law, and ought not to be appealed to as an example of the true, genuine and original powers and capacities of our race.

The accounts which we sometimes meet with in the narratives of travelers of hairy men—as on one of the Kurile islands and New Caledonia, must refer to the orang outang, or they are altogether incredible.

I do not hesitate to assert, says Dr. Lawrence, that the notion of specific identity between the orang outang and the African, is as false, philosophically, as the moral and political consequences to which it would lead, are shocking and detestable. The human species has numerous distinctive marks, by which, under every circumstance of deficiency or imperfect civilization, and every variety of country and race, it is separated by a broad and clearly defined interval from all other animals, even of those species, which, from their general resemblance

to us, have been called anthropomorphous.

For reasons hitherto stated, we must, I think, come to the conclusion, that all the races of men spread over the face of the globe, are of one and the same species, and that while we are not allowed to indulge that vanity which would thrust the black races from a brotherhood with ourselves, neither are we to be mortified by the company of the simian races. I am sure we must all be gratified to come to this conclusion, especially as it will confirm what is taught us in the Hebrew scriptures upon the necessity of supposing more Adam than one, but are prepared to allow that all the different varieties of men may have proceeded from a common progenitor.

But the question still arises—How are these varieties to be accounted for?

Before proceeding to the discussion of this question, this may be as proper a place as any to remark—and the remark will go far to confirm us in the conclusion to which we have already arrived relative to the singleness of the human species,—that the division of mankind into five congenital varieties, is somewhat arbitrary, and should not cause us to overlook the connecting links by which the several kinds are united to each other. The gradations from one to the other are numerous and almost imperceptible, and subjects of the same variety are sometimes more different in their physical structure from each other, than the lowest in one and the highest in another class. The division has been made very much for the sake of convenience, and is more relative, I remark too, that the varieties in the different species of animals, as the sheep, dog, &c. are more numerous and more strongly marked, than in the human species. And yet, we never think, of deriving from hence, the conclusion, that there are different species in the same general order.

The general method of disposing of the question now before us, has been to refer the differences which exist in the various races of men, to the influence of climate, modes of living and other physical and moral causes. Almost all works touching this subject which I have ever seen, consider these as the causes of all human varieties. Such was the opinion of Buffon. "The heat of the climate, says he, is the chief cause of blackness among the human species. When this heat is excessive as in Senegal and in Guinea, the men are perfectly black; when it becomes somewhat temperate, as in Barbary, Mongolia, Arabia, &c. mankind are only brown; and lastly, when it is altogether temperate, as in Europe and Asia, men are white. Some varieties, indeed, are produced by the mode of living. All the Tartars, for example, are tawny; while the Europeans who live under the same latitude, are white. This difference may safely be ascribed to the Tartars being always exposed to the air, to their having cities of fixed habitations; to their sleeping constantly on the ground, and to their rough and savage manner of living.

"Climate may be regarded as the chief cause of the different colors of men; but food, though it has less influence than color, greatly affects the form of our bodies. Coarse, unwholesome and ill prepared food, makes the human species degenerate. All those people who live miserably, are ugly and ill made.

"Upon the whole every circumstance concurs in proving that mankind are not composed of species essentially different from each other; that on the contrary, there was originally but one species, which, after multiplying and spreading over the whole surface of the earth, has undergone various changes by the influence of climate, food, mode of living, epidemic diseases, and mixture of dissimilar individuals; that, at first these changes were not conspicuous, and produced only individual varieties; that these varieties became afterwards more specific, because they were rendered more general, more strongly marked, and more permanent, by the continual action of the same causes; that they are transmitted from generation to generation, as deformities or diseases pass from parent to children; and, that, lastly, as they were originally produced by a train of external and accidental causes, and have only been perpetuated by time and the constant operation of these causes, it is probable that they will gradually disappear, or at least, that they will differ from what they are at present, if the causes which produced them should cease, or if their operation should be varied by other circumstances and combinations."

We might quote Robertson, Blumenbach and Smith to the same point; but the foregoing sets forth the most general conjecture upon the subject, and the most plausible argument in its support. How the fact may be, gentlemen, it does not become me to decide; but I must confess, nevertheless, that the arguments on this side have not satisfied my own mind of the correctness of the conclusion. I do not, for I cannot believe, that the changes in color, structure, &c. which appear to be and are native, have arisen under the influence of climate or any other external circumstance. In vindication of this opinion, I ask your attention to a few out of the many facts which might be adduced, in opposition to that doctrine.

We are told then, that as you recede from the equator, you find the different races of men becoming whiter; and this alleged fact is the foundation of the theory, that different colors on the human skin are produced by the influence of the sun—climate, &c. I do not doubt the power of the sun to produce a tawny appearance on the parts of the whites exposed to its rays. If an Englishman go to Senegal, or a New Englander take up his abode in the West Indies, we know very well that his face and hands become tawny; but this tinge is only temporary—not permanent. On returning, he resumes again his natural color. I am not aware that even so much as this can be admitted in cases of the removal of blacks from a vertical sun to a northern latitude. At least, the members of the black races which originated in Guinea, and are amongst us, have hardly had their ambition gratified by fading out in any degree towards our own



whiteness. The inference then is, that the sun may change a white, but the absence of its does not produce a corresponding change in the black races. And in the former case the change never becomes established. It terminates with the individual. The effect goes off, if the cause is removed. It is never transmitted to the offspring.

Again. In the northern parts of Europe, Asia and America, that is, in countries nearest the pole, in which, according to the opinion before stated, the whitest races ought to be found, we have a very brown and black people: they are much darker than any Europeans or the descendants of Europeans in any part of the world.

The Moors of Africa and the Arabs of the desert are naturally white, and continue fair, unless changed by adventitious causes. But the Esquimaux, the Greenlanders and the Laplanders, though in a high northern latitude, who hardly ever feel a moderate heat from the rays of the sun, are very dark.

But it is said that the mode of living, state of society, &c. have produced these differences. In reply to this it may be said, there are white races who fare as scantily and live as dirtily as any blacks, and yet if you remove the dirt they are as fair as ever—at least their children are fair.

Most of the modern nations of Europe were once in a state of barbarism, within times of which we have the most authentic records; yet the permanence of their character is so remarkable that after a greater civilization than has happened in any other instance, those descriptions are applicable with the greatest exactness to the same races of the present day.

Under the same sky in Europe, the Germans and Swedes are white and fair; while their neighbors, the Poles and Russians are comparatively dark.

In central Africa, under the equator, the Gallas, a great and barbarous nation, have, according to Bruce, a white skin, verging to brown, with long black hair. On the other hand the Kaffers, near the Cape of Good Hope, where it is so cold that corn is often killed by frosts, are of the deepest black. The Hottentots, yet nearer the equator, are of a brownish yellow color.

And how is it with the American Indians? Do we find the tribes at the South blacker than those at the North? I believe not.—The Cherokees are considerably whiter than the Penobscots. In the 5th century we are told the Vandals passed from Spain into Africa. Their descendants may still be found in the mountains of Aurez. They retain in perfection their white and ruddy complexions, blue eyes and yellow hair. The change in this race must have been small indeed, since it is not yet perceptible after a lapse of thirteen centuries.

The establishment of the Europeans in Asia and America, says Lawrence, have now subsisted about 300 years. But the Colonists have in no instance approached to the natives of these countries; and their descendants have at this time the same characters as native Europeans. In the hotter situations, indeed, as in the warmer countries of Europe, the skin is swarthy in parts of the body which are not covered; but the children, and the women who are not exposed much to the sun's rays, have all their native whiteness. This observation admits of exception. In the tint of the skin, the color, and other qualities of the hair, the features, the form of the cranium, the proportions and figure of the body, the European colonists retain all their original characters.

Negroes have been introduced into the United States for nearly an equal length of time. They live under new climates and have adapted new habits; yet they have still all the characters of their race in perfection. From these and similar facts which might be mentioned, we are constrained to conclude that the varieties of the human species are not to be accounted for by the influence of climate, or other external moral and physical causes.

The question still returns—how are these varieties to be accounted for?

We may not know the cause—nor is it necessary, or perhaps possible that we ever should—but the fact is certain, that under certain circumstances new varieties arise in the human race, which are preserved as native differences through successive generations. You are all familiar no doubt, with the accounts of Albinos. Mr. Jefferson had two amongst his slaves, and I am told there is an African Albino—a white offspring of Negro parents—who is the keeper of one of the public libraries in New York. It would perhaps be unsafe to say that new Varieties are produced always, if ever, on the Albino principle; but certain it is that such varieties do sometimes arise and are faithfully preserved through all their descendants. I know of no better way to answer the question. If you, gentlemen, can think of a better, we shall all be happy to be enlightened by it.

Man is, in a true, though not in an ordinary sense of the word, more of a domesticated animal than any other. And the author whom I have consulted so liberally, affirms, that the state of domestication, or the artificial mode of life, which animals lead under the influence of man, is the most powerful cause of varieties in the animal kingdom. We all know how wild animals are changed by domestication. The wild original of the sheep, for example, is yet uncertain. And if we can yet admit the preservation of the species, or can believe that new varieties do arise in the animal kingdom, we need no longer doubt as to the unity of the human species, or hesitate to admit that marked varieties may also arise under it.

I had designed to proceed to some farther examinations on this point, and to offer some question for your subsequent consideration; but I am admonished that I have already consumed your time and exhausted your patience. The subject is a fruitful one, and being straitened for want of time in the hasty preparations I have made, I have found it inconvenient, if not quite impossible, to be shorter. Gentlemen, I ask your indulgence and will detain you no longer.

**NEW SOCIETY.** A Society has been formed in St. Clair, Michigan, to be known as the "First Independent Universalist Society in the county of St. Clair." At the organization, Israel Carleton, Esq. was chosen Moderator, and George N. Palmer, Secretary; and several spirited resolutions on the subject of existing religious opinions and practices in Michigan were passed.

## CHRISTIAN INTELLIGENCER.

"And Truth diffuse her radiance from the Press."

GARDINER, JAN. 3, 1834.

## THE NEW YEAR.

"These as they change, Almighty Father! these Are but the varied God. The rolling year Is full of THEE."

Forth in the pleasing SPRING

Thy beauty walks,—thy tenderness and love. Wide flush the fields; the softening air is balmy; Echo the mountains round; the forest smiles, And every sense and every heart is joy.

Then comes thy glory in the SUMMER months With light and heat refulgent. Then thy sun Shoots full perfection through the swelling year; And oft thy voice in dreadful thunder speaks; And oft at dawn, deep noon or falling eve, By brooks and groves, in hollow—whispering gales.

Thy bounty shines in AUTUMN unconfined, And spreads a common feast for all that lives.

In WINTER, awful Thou! with clouds and storms Around thee thrown, tempest o'er tempest roll'd; Majestic darkness! On the whirlwind's wing, Riding sublime, thou bidst the world adore, And humblest Nature with thy northern blast!"

Thompson.

Well, kind reader, here we are again, on the threshold of a new born year. Had we foreseen all the trials we may have been called to experience, or could we now behold all the unseen dangers to which we may have been exposed, during that year whose tale has now been told; we well might wonder how we have been enabled to endure the one, and to escape the other. Gratitude—serving, devout gratitude—is manifestly due to that sustaining Power who has mercifully preserved us through the months and days that are past, and which has now permitted us to exchange the kindly greeting, under so many circumstances of comfort and delight, at the opening of a new period of trial and of duty. Surely the affairs of the universe, and all the circumstances that transpire throughout the Creator's dominions, are under the control and government of that invisible agent, which

"Warms in the sun, refreshes in the breeze, Glows in the stars and blossoms in the trees; Lives through all life, extends through all extent, Spreads undivided, operates unspent."

Without the knowledge of an ever present Providence, no event takes place in the world. Confused and irregular as the succession of human affairs may, at first view, appear,—rolling, like the billows of the restless sea, without order; still we must be convinced by a review of the past, that all those affairs are subject to the direction of him, who says to the violence of the human passions, no less than to the raging of the mighty deep, "hitherto shalt thou come and no farther, and here shall thy proud waves be stayed." Though the "heart of man directeth his steps," it is the "Lord who directeth his steps." The evidences are innumerable, that amidst all the seeming disorder of the world, the great whole in all its parts, is under the guidance and overruling providence of Him, who causeth the wrath of man to praise him; and educes good out of every apparent evil. It is that providence which has governed and guided all the fortunes of the past year, whereby our lives have been preserved, and we are still living in the enjoyment of all our civil, religious and social blessings.

"Experience," said poor Richard, "is a dear school-master, and fools will learn of no other." He is, indeed, a faithful but severe instructor, who draws his deductions from "stubborn facts," and after makes us feel what we will not learn by either of the other senses. He speaks of the past, and admonishes us of the future. His is that voice from behind us which says, "this is the way, walk ye in it," when ye turn to the right hand or when ye turn to the left. Let us listen to that voice. Let us faithfully review the past; turn over the fair and the blotted leaves of by gone doings—gather the good into vessels and cast the bad away; treasure up whatever of valuable truth we have discovered, and reject every detected error. There are no actions on which we can reflect with self-approbation and joy, but those of a virtuous kind. The remembrance of mispent time, of abused privileges, of perverted blessings, of unlawful desires and of vicious conduct, never fail to pierce the heart through with many sorrows. As, therefore, we value our own happiness, let us be admonished by these considerations, to cherish no principles, to adopt no course of conduct, which in the retrospect will not bring to our souls a heavy and an increasing interest on the principal of virtue invested.

The scriptures exhort us, so to number our days as to apply our hearts unto Wisdom. Wisdom, says Solomon, is the principal thing; her price is far above rubies. To the attainment of this object our days should be "numbered"; that is, apportioned, divided and improved. At longest, we have but little of time upon the earth; and of that little, what folly and criminality is it, to waste the fleeting hours of which it is made up.

"Be wise to-day—'tis madness to defer; Next day the fatal precedent will plead. Thus on, till Wisdom is push'd out of life."

We have no promise of the future; the present is all we have, and it becomes us to devote the present to the attainment of "our beings end and aim."

The fortunes of the year upon which we have now entered, it is permitted for none to foresee. It is a merciful ordination! For could we lift the veil—who knows that the vision might not overwhelm us with terror and disqualify us for the duties and pleasures of life? Or, it might intoxicate us with the prospect of success, till we "behaved unseemly."

"Oh, blindness to the future! kindly given, That each may fill the circle mark'd by heaven."

But we will not moralize too far, lest we should become tedious. We cannot, however, suffer this occasion to pass, without expressing to our Patrons and Friends the customary felicitations and ardently wishing each and all of them a HAPPY NEW YEAR!

## OUR SUBSCRIPTION LIST.

Two or three weeks ago we sent out, to some of our Agents and Friends, a few Prospectuses for this paper, in the hope, thereby, of increasing our subscription list. We shall from time to time, as we have opportunity, send out others to brethren in other parts. We do not wish to beg for, or purchase by any imposing offers, a patronage which we may not deserve; preferring rather to rely upon the good will and patriotism of our friends than to think of tempting them by bribes. If our paper deserves the confidence and good offices of our religious public, we believe that public will cordially embrace the opportunity of testifying that confidence by helping it to a wider circulation—not so much for our benefit as for the good of the general cause by the dissemination of truth amongst the people. According to our terms, indeed, which have been long standing, we allow to all who will procure and become responsible for twelve subscribers, four dollars; which amount we are willing they should take in papers, books or cash; but liberal as these terms are, we do not expect by such offers to interest any in our behalf who have not other and higher motives to do good. A new year has commenced—and while we wish and shall labor to make it, as HAPPY a year as possible to our friends; will not they, also in turn, bestow upon us the customary compliment by sending in a few additional names as patrons? Brethren—ponder these things, we beseech you—and may God send you a good deliverance!

**HORROR OF HORRORS.** Who would have believed it? The Editor of the Trumpet has been attempting to buy over the Editors of the Independent Messenger, by a little "paltry pelf;" and, *mirabile dictu!* the chance appears as ten to one that he has succeeded! Actually and verily he has sent those brethren copies of both of the Reports of the Danvers discussion!! "What meaneth this unaccustomed liberality? Can it mean what it was always accustomed to mean, that that arch fellow has undertaken to buy up the independent Editors of the Independent Messenger? Pray tell us—did any "letters of advice accompany the gift?" There is a mystery about this business, which must be clearly explained, or the public will conclude there are unholy "coalitions" in vogue. It will never do. And then, the Editors of the Messenger are so greedy for the bait thrown over to them, that, upon our honor, they have indited more than one whole column without introducing a line of abuse of Mr. Whittemore, or giving place to the words "old grudge," "strife to be greatest," "Universalists now know," &c. What do these omissions mean? are the stereotype plates worn entirely out? Nay more, it is even declared in that article, that "Mr. Whittemore's report is essentially preferable" to Mr. Bramans. Oh, who will not sell himself next! who will Thomas Whittemore not be able to purchase after this?

**CHURCH AND STATE.** It is well enough once in a while to notice a few facts, relating to the designs of the orthodox upon our political institutions. The Examiner says—"The Rev. Mr. Barton has asserted that when all the Colleges are under our control, it will establish our sentiments and influence, so that we can manage the civil government as we please."

The Rochester Observer, the organ of piety for Western New York, says: "There is no neutrality, no armistice, no yielding; onward—victory or death is ever the watchword of the Presbyterian Church. SHE WILL BE THE ESTABLISHED CHURCH OF THIS UNION, OF WADE THROUGH BLOOD TO OBTAIN THAT JUST PREROGATIVE." Republicans! what say ye to such talk?

**NEW WORK.** The work of Br. L. R. Paige of Cambridge, Mass. which has been spoken of heretofore, is now through the press. It is entitled, "Selections from eminent commentators, who have believed in punishment after death; wherein they have agreed with Universalists in their interpretations of Scripture relating to punishment." By these selections it is shown that there is no one of all the passages usually quoted by orthodox preachers and writers in proof

of future punishment, which has not been explained by orthodox authorities themselves as Universalists explain them.—"Thus," says the editor of the Trumpet, "the authority of the orthodox is turned against themselves; and universalists stand entirely exonerated from the charge of interpreting the passages under the bias of system, because it is shown that others of an entirely different system, have interpreted them in the same way."

**SCIENTIFIC LECTURE.** It is not without reluctance—a hesitancy that has lasted about a year,—that the Editor has consented to give place to the Lecture which may be found on our first page. It was not written with a view to publication; and besides, the nature of the subject does not fairly come within the design of this paper. However, at the solicitation of some too partial friends it is submitted with all its imperfections.

## [For the Christian Intelligencer.] HISTORIC SERMONS.—NO. I. ADAM.

"And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and he became a living soul." Gen. 1: 2.

The history of the first man, Adam, is short, but comprehensive and interesting. Who would wish to become acquainted with the first parent of the human family? Children, generally, like to know from whom they descended. And they often will trace back their ancestry as far as possible; but they are soon lost in ignorance and darkness. But divine providence, here, presents the whole race of mankind with a true account of the formation of their first earthly father.

The Maker of heaven and earth had made the various orders of creatures to inhabit the earth, the sea, and the air; but now he forms a creature of upright stature, with a rational mind, capable of ruling over all the other animals, and of loving and serving his God. The account given of his creation is most reasonable. Where there is a succession of creatures springing from parents, we naturally go on to inquire for the first. Where a race of beings have a beginning, there must be a first, and that first must be made by a self-existent and eternal Being.

There had been much of divine wisdom and power displayed in creating the sun to rule by day and the moon and stars by night; in making the earth with its various productions—but where was such skill displayed as in forming man of the dust of the ground, and breathing into him a living soul?

By Adam's authority to rule over all other kind of animals, we learn that he is endowed with intelligence, which may well be called the image of God.

Solomon says, God made man upright. By this we seem to be taught, that he was innocent at least, if not positively holy and righteous. It is generally understood by the whole believing world, both Jews, Mahometans and Christians, that Adam came into existence in the moral, as well as natural likeness of God—that he was holy as well as rational. And it seems most reasonable to suppose that God would form man a lovely, as well as a knowing creature. God had power to create just such a being as he pleased, to be at the head of this lower world.

As Adam was made of full stature in body at first, it seems natural to conclude his powers of mind were manly; as now, a child's body and mind correspond; so it was at first. As now a man's mind is capable of acquiring knowledge, so was Adam's. But as he was made in the image of God, he was a most beautiful and lovely creature; and might therefore with great propriety be called the son of God.

God honored this son by placing him as head over all the other creatures, of various kinds here below; by giving him a law forbidding him to eat of one tree, while he was permitted free access to all the rest; and giving him a companion, from his side, who was bone of his bone, and flesh of his flesh; and making a most delightful garden for his place of residence and entertainment; and also the head and father of the whole family of mankind.

In giving this brief account of Adam, I must not neglect his wife, who was taken from man, and was the mother of all living human beings on earth. She was as beautiful and lovely as her husband; and while they continued obedient to the divine command, were happy in God and one another. They knew no sin nor shame, climate. While free from sin, they were free from the fear of death. Their employment was a pleasant and healthy exercise, to dress the garden and to keep it, and regale themselves with the delicious fruits which the Lord made ripe at first. What could mortals wish for more? They need not wait for fruit to grow.

They were tempted to partake of what God had forbidden. They listened to the subtle beast, and lost their innocence, involved themselves in guilt and fear and fled from their Maker's presence, naked and condemned. They labored to cover their fault and their shame, but in vain; for God who made their hearts, searched their souls and knew well what was in man. They began to feel the death threatened, as the wages of their sin.

But God was still a Father, though they were disobedient children. He calls after them kindly. He dooms the serpent to eat dust all the days of his life. He promises the woman's seed shall bruise his head. Here was a remedy as powerful as the disease; a plaster as broad as the sore.

Why was not infinite wisdom and love bound as powerfully to save as to create mankind? Some people will talk much of the Creator's love and mercy, but speak of the Creator's work in forming all Adam's offspring weak, and wicked, and cursed; as though God's design in creating mankind, was not as lovely and as merciful, as Christ's design in suffering and dying; when in fact all Christ's love in suffering and dying proceeded from the love and mercy of his God and our God, his Father and our Father. Hence the Lord Jesus, the second Adam, was constituted as the head and savior of all men, as really as the first Adam was constituted the head and father of all mankind.

Now many learned men cannot account for the diversity of form and complexion among mankind, and think they could not think that all mankind are equally interested in Christ the second Adam, because of their diversity of character and religion. The white man may glory over the colored, or black man; because of his external form of body and color of his skin, and form of doctrine and mode of religion. But the heathen man, born in darkness, may be as much the object of divine compassion and care, as the Christian man born in the land of light. Because the darkness and the light are both alike to the Almighty. Civil, scientific and religious light and knowledge are distinguished from others; but God is no respecter of persons, but in every nation "he that feareth God and worketh righteousness is accepted of him."

## [For the Christian Intelligencer.] NATURAL DEPRAVITY, AS DEFINED BY THE ORTHODOX.

There is now prevailing an idea, which, although sickening to the better feelings of men and derogatory to the character of the Supreme, is, nevertheless, regarded as being strictly true; as founded upon sound principles; and all such as dare speak of its inconsistency are denounced as deists, heretics, infidels; enemies to God and his fellow men. The idea is, that mankind are naturally insensible to their own good; wholly indifferent to the requirements of Heaven; that they are, by nature, deaf to the voice of God; averse to all goodness, and consequently, "naturally depraved." By all such, it is generally contended that God created man immortal, and that, by his fall, he not only changed his own entire nature, from a state of immortal felicity, where he enjoyed the full presence of his God, for a state of "mortal darkness," "spiritual bondage," and by many, "Eternal death." But what is still worse, and far more inconsistent, is, that by this act of disobedience, Adam plunged all succeeding generations into the same terrible condition. The argument urged is, that the fall, of our first parents, renders sinful, all the unborn race of man.

Now, we can conceive of no greater inconsistency, than what we discover on the face of the argument which urges, that man has power delegated to him, sufficient to change immortality to mortality; and that mankind are "naturally depraved" as if bestowed by God. Yet argues, that Adam, by his fall, incurred this penalty on himself and all his posterity; or that mankind have, generally, acquired this innate depravity. Thus, although the term natural, means bestowed by nature, not acquired, it is urgently insisted, that all mankind are "naturally depraved," notwithstanding they were created immortal.

While examining the correctness of these premises, we do not intend to enter into an elaborate discussion of their several minute, but more general and palpable, inconsistencies; and shall endeavor, by asking a few questions, to show full plainly that the evidence on which this doctrine is predicated, is not only pointedly absurd, but highly obnoxious to the good feelings of men, and awfully implicating the character and government of the Supreme. The Revivalists of the age are extremely desirous to have their hearers believe, that each and every person while in the state of nature, so termed, is "wholly depraved"; yet feeling so much more concerned, than God, for their fellow-beings and, apparently, very anxious of obtaining a great name in the conversion of souls; and having discovered a salvo for this imperfection—a balm which proves a sure remedy to heal that defect, which they have discovered in the works of nature, and perfect the human system, &c.—they profess to change the corrupt nature of man, and, thereby, bring flesh and blood in due subjection to the laws of God, and subdue the carnal mind to the mild principles of Heaven. A great undertaking indeed. Such an one as neither Jesus Christ nor his Apostles thought proper to undertake while on earth. They supposed that "flesh and blood" could "not inherit the kingdom of God," that "the carnal mind was not subject to the love of God," neither indeed could be. See Paul's opinion 1 Cor. xv. 50, Rom. vii. 7.

But this, however, is nothing strange, since the world of mankind are making such rapid improvement. Divines profess to be much wiser now, than in our Saviour's day. We live in an age of vast improvement. Divines are growing wiser in these latter years. It could but be pleasing to Father Paul, to learn what great improvements and amendments have been made, and are now making, to his systems of doctrine, by the Revivalist Doctors of this age.

Our Lord and his Apostles did not consider mankind as wholly depraved; yet they found it sufficiently hard, and even impossible, to change the entire nature of man.—Not only so, but such an undertaking is but implicating the character of the Supreme.—And we very seriously question the sincerity of all such wonderful Revivalists. Can it be possible, that any rational being could expect to produce reformation in mankind, if it were believed by such, that men are wholly depraved. We think not. We should as soon think of getting up a reformation among the inanimate inhabitants of the field, and thereby causing the stumps and rocks to sing; as to expect a like inconsistency among the family of depraved Adam. Now, if the Doctors and Revivalist agents will show us the former we will believe the latter. And unless they can reform the heart of the field and the rocks of the mountain, by this wonderful reviving power (delegated to them no matter by whom) we shall still entertain fears, that such pretensions, and such skill, are but pretensions.

We will not, however, detain our readers at great length on this subject; by inquiring into each and every motive of such persons; but after asking a few questions, and remarking on certain passages of Scripture, on which those Revivalists predicate their grand arguments, we hope, at least, to be able to point out the unsoundness of such arguments, (if such they may be called) and verify many palpable errors.

What do such mean by the term "natural depravity"? Do they mean that mankind are insensible to all goodness? That they are influenced by goodness? Most certainly. They argue, for the most part, that this depravity is natural, although, acquired; that



it was bestowed, on man, notwithstanding God created him immortal. Thus they are knowingly teach the doctrine of infant depravity. This truly, is a tremendous doctrine. It impeaches the Divine character. And has long since been a distressing sentiment for fathers and tender mothers.

How are we to understand such arguments, in the face and eyes of reason? How do they agree with the arguments of the Saviour? He did not teach that little children were depraved creatures. No. He taught that they were fit subjects of his kingdom. He gave his disciples plainly to understand, that in order to enter the kingdom of heaven they must be converted and become as those little children. Now nothing can be plainer than this, that the depravity or imperfection, from which the disciples needed to be converted, was an acquired defect, not natural, not bestowed; neither by nature, nor by the fall of Adam, as is commonly believed. For had this been the fact, then, of consequence, these little children could not have been exempted, any more than his disciples. And if we consider the latter as Christian converts, it would seem, that, according to popular opinion, they must have had the decided advantage over the former.

Now the term "natural depravity," as used by the reformers of mankind has no definite meaning. It neither means bestowed by nature; inherited by the fall of Adam, nor acquired. For if bestowed by nature, when man was not created immortal; if inherited through the fall of our first parents, how were children exempted? And if the term "natural depravity" then what does it mean? Acquired depravity, then what does it mean? And what do those wish us to understand by the same? These indeed are hard questions. They cannot tell us; hence we cannot know. But we are commanded to swallow all such inconsistencies, "asking no questions for conscience sake."

The same may be said in amount, in relation to the terms, "wholly depraved" and "total depravity." These cannot mean, as is generally conceived that mankind are "wholly" and "totally" insensible to the voice of God. If those, who use them, mean as the terms speak, that men are naturally dead; how shall we understand the term *revive and reform*? Can men revive principles which do, in reality, not exist? Can they reform that which does not exist? Now if men would be consistent, let them acknowledge that there are living and active principles, existing in all men, which may be revived and reformed; or let them no longer use these terms; but endeavor to create mankind anew. The term *create* seems better adapted to express the sense, for which reform is used. Whereas the former means making and the latter cultivating. The former signifies the making of powers or faculties, which do not exist; but the latter signifies, to cultivate those powers or faculties which are already resident in all men.

There are also other terms, which are used, by divines, as descriptive of the *nature* and *duration* of future punishment, and that too without the least possible meaning. "Bottomless pit," "endless misery," "cast off from the presence of God," &c. But enough of these absurdities. Endless misery which has one end placed in futurity. Having discovered one end, shall we not, reasonably, look for another? But the first class of ideas are wholly derived from a few passages of scripture which we pass.

2dly, To notice, our Saviour while conversing with the Jews, John viii. 44, saith, "Ye are of your father the devil, and the works of your father ye will do: he was a murderer from the beginning, and abode not in the truth." While conversing with Nicodemus, John iii. 6, he saith, "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." The argument introduced in the first passage, if taken in its most literal sense, would preclude all just claim on God for parentage; and teach the doctrine of depravity. Our Lord declares, in positive terms, that they were of their father the devil; and the lusts of your father ye will do: he was a murderer from the beginning, &c. Now, taking this passage in its most obvious sense, we are to understand that the devil, whose children they were declared to be, was Cain, who murdered his brother. This can by no means be the fact. They claimed to be the true descendants of Abraham, which claim Christ himself acknowledges, verse 57, "I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you." Now, if we are to understand these phrases, as strictly literal, there is a most obvious contradiction; unless we suppose Cain the murderer, the devil and Abraham to be one and the same person. Christ declares, that those Jews were of their father the devil;—that this devil was a murderer from the beginning, which doubtless has reference to Cain. And yet, during the same train of conversation, says, "I know that ye are Abraham's seed," "As to your parentage there can be no doubt. They were of their father Abraham, as they were not dictated by that divine spirit, by which the true seed ought to be governed—as they had become 'the servants of sin'—were governed by an evil principle, they had, figuratively speaking, become the children of the evil one." "His servants ye are to whom ye yield yourselves servants to obey." "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." The only argument which these scriptures introduce, is, that all men, which are governed by evil principles, are the servants of those principles. At least, this is the sentiment which scripture inculcates. "To be carnally minded is death." "To be spiritually minded is life and peace." Rom. viii. 6.

The same Apostle, in the preceding verses declares, that they that are after the flesh do the things of the flesh, but they that after the spirit do the things of the spirit." Verse 13; If ye live after the flesh ye shall die; but if ye live after the spirit ye shall live; the deeds of the body, ye shall live." The reader will discover, that the term *body of flesh*, are here used, by the Apostle, in the same acceptation; as being one and the same, and conveying the same ideas. The arguments are urged by Paul through these different Epistles. His arguments are, that there are two distinct principles or powers which compose the man, as an ordered being. The "inward" and the "outward man." And saith he, "I delight in the law of God after the inward man; but I see

another law, in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. "I know that in me (that is in my flesh,) dwelleth no good thing. See this chapter from beginning to end; where the apostle argues this doctrine at large. See also 2 Cor. iv. 16—18, where he introduces the express phrase above quoted. "Though our outward man perish, yet the inward man is renewed day by day." "For our light affliction, which is but for a moment worketh for us a far more exceeding and eternal weight of glory."

Hence it will be seen that the venerable Apostle does, by no means, teach the doctrine, of "natural and total depravity," as held by the self styled Christian churches.

His arguments are perfectly plain and intelligible. He argues, that all those principles and faculties, which are necessary to constitute the sinner a saint, or in other words, "the world's people," Christians, are *inherent* powers bestowed by God; who "made man upright"—but he hath sought out many new inventions.

[To be Continued.]

## EASTERN CHRONICLE.

"And catch the manners living as they rise."

GARDINER, JAN. 3, 1834.

**MAINE LEGISLATURE.** The Legislature of this State assembled at the State House, in Augusta, on Wednesday, and the two branches were immediately organized. NATHAN CLIFFORD, Esq. of Newfield, was chosen Speaker of the House and ASAPH R. NICHOLS, Clerk.

Hon. JOSEPH WILLIAMSON of Belfast, was chosen President of the Senate.

A joint Committee was raised to examine the returns of votes for Governor.

Mr. DUNLAP is elected Governor by the people, and will probably take the oath of office and deliver his Message to both Houses in Convention this day at 12 o'clock.

**CHRISTIAN PREACHER.** The Editor respectfully requests that those brethren to whom prospectuses for the 4th Vol. of the Preacher, have been sent, and all others disposed to see the work sustained one more year, would immediately inform him of such accessions as they have made or can make to the subscription list. The fate of the publication will now be decided in a few days—and that fate will be according as this request is noticed or neglected. As we think it very desirable to complete even volumes of the work, for binding, we could wish to have a Vol. published for this year after which it will not be continued.

Those who wish for either of the Daily papers at Augusta, can have their names forwarded by leaving them at this office.

**Senator from Louisiana.**—Mr Porter, the National republican candidate, has been elected to the Senate of the United States, to supply the vacancy occasioned by the lamented death of the late Gov. Johnston. The vote was for Judge Porter 32—Gen. Overton (Jackson) 30.

**Auld Lang Syne.**—The old Augusta Hotel has been newly fitted up and furnished, and is now open for the accommodation of the Public, under the name of the "Mansion House." It is kept by LEVI ROGERS; to those who know him, we can say nothing further by way of recommendation—and we can assure those who do not, that by calling on him, they will find ample accommodation, prompt attention, courteous treatment and moderate charges; and we earnestly recommend to them, not to take this statement upon trust, but call and see for themselves.—*Age*.

**Liability of Stage Owners.**—S. M. Perkins, of Cortland Village, whose leg was broken and wrist dislocated, by the upsetting of a stage belonging to B. D. Coe & Co. of Canandaigua, recovered a verdict of \$1266, at the late Ontario Circuit. The plaintiff alleged that the accident was occasioned by the breaking of "weak and insufficient harness," while the stage was descending a hill.—*Albany Evening Journal*.

**LIEUT. RANDOLPH.**—On Saturday last the opinion of the Circuit Court of the United States in the case of Lt. Randolph, was delivered by Chief Justice Marshall. It is stated in the Norfolk Beacon, that the Chief Justice observed that, as the constitutionality of the act of 1820, under which the warrant of distress was issued, had been drawn in question, he felt bound to declare it as his opinion, that it is unconstitutional; but that the case would be decided on the following grounds. That Randolph, being only an acting purser, was not an officer within the meaning of the law; that his accounts having been settled by one 4th Auditor, it was not competent for another to re-open them; and that a distress warrant could not be issued upon a disputed case in the settlement of accounts, but only for an unpaid balance due to Government. Mr Randolph was therefore discharged. The result was received with acclamations.—*Daily Adv*.

**Robbery of the Grave.**—Great excitement has been recently occasioned in the village of Oxford, Maine, by an event in which Mr. Rounds and his family, of that place, were chiefly concerned. This gentleman lost a daughter last summer, who was buried Aug. 23d. Intending to remove to another town, about ten days since it was determined by the affectionate parents to take with them the remains of their child, and the father with a few friends, proceeded to disinter them with that view, when the horrid sacrilege named above was discovered nothing but the grave-clothes being found in the coffin.

Brunswick Key.

Com. Elliot has presented to the Mariner's Church of Charlestown, a baptismal case, formed out of the timber of the frigate Constitution.

"What are you jumping after there?"—said a schoolmaster to an urchin who stood up to his eyes in shirt collar.

"I wanted to spit, sir," was the reply, "and I was jumpin' up to try to spit over my dicky!"

The influenza is prevalent in Washington. Mr. Lytle, representative from Ohio, has been attacked, and is confined with it.

The packet-ship Europe, Capt. Maxwell, from Liverpool Nov. 17, arrived off New-York Dec. 21, and would remain at sea until the 1st January, so as to take advantage of the reduction of duties on her cargo.

**Portugal.**—The advices from Lisbon were the same as before, Nov. 2d. Orders had been received in England, directing the agents of Don Pedro to enlist no more recruits.

**Spain.**—With regard to the affairs of Spain the New-York Commercial Advertiser has the following: "The papers received by this arrival give us additional reason to believe that the cause of the Queen Regent of Spain, in support of her daughter's title to the throne, will be sustained by the French Government. It is reported that the Queen Mother has been compelled to leave Madrid, but there is no confirmation of the news. It has been also said that the French army of observation had crossed the Spanish frontier for her relief. This, however, was also a matter of doubt; for it does not appear that her case was desperate. The recent movements of General Sarsfield were unknown, but he had not been beaten; nor had he gone over to the Carlists. El Pastor and Gen. Castagnon had received a check, and the Carlists force to which they were opposed amounted to 12,000 men; but St. Sebastian had not surrendered. The country, at various places, is up in arms, but Madrid was tranquil. Merino, the curate, is said to occupy the whole road from Madrid to Bayonne, but couriers passed without much interruption. The Carlists are entering Spain from France, but the Constitutionists were also returning home. On the whole, however, the aspect of affairs on the part of the Queen Regent is by no means flattering, unless she obtains early and effectual succor from Foreign Powers. One of the French accounts states that Don Carlos has entered Biscay, and adds, he has understood the necessity of giving a leader to his partisans;—the example of Don Miguel losing his kingdom by proxy has determined him on trying his fortune in person. The rebellion will henceforth have a centre and a common direction."

The London morning Herald says—"The civil war in Spain assumes every day a sterner aspect, and the calculations of its ultimate issue are now a matter of greater uncertainty than ever. That the balance has turned to the side of the insurgents is confessed upon all hands; their still increasing successes, though small and partial, yet progressive, contrast strongly with the means of repression prepared by the Queen's government, which appear to be feeble, inert, and, in some degree, already paralyzed by the greatness of the obstacles opposed to them."

One of the most curious items of intelligence certainly is an alleged threat of Rothschild, the banker, to Marshal Soult, that "if the French army set a foot in Spain, he would not again set a foot on Change!"

Russia is suffering to a dreadful extent, from the total failure of the harvest in many parts of the Empire. In the Ukraine the inhabitants have given themselves up to despair, being obliged to feed upon roots, and a great number have perished through exhaustion. Corn, which is so scarce that it may be said there is none at all, has risen to an excessive price, being more than fifteen times its ordinary value. By a resolution of the Ministerial Committee, every kind of corn is allowed to be conveyed free of duty, and even in foreign vessels from one Russian port to another.

**LATEST FROM ST. UBS.**—Capt. Mollier, at New York from St. Ubs, whence he sailed 20th November, reports that a severe battle was fought near St. Ubs on the 3d, in which we regret to hear the Pedrites were completely routed—some of the soldiers entering the city in a state of nudity, and otherwise most wretchedly off. Great consternation prevailed among the inhabitants in consequence of the proximity of Don Miguel's troops, and every conveyance was put in requisition to obtain a shelter amongst the shipping lying in port. Reinforcements were constantly arriving from Lisbon, and great hopes were entertained that the enemy would ultimately be routed from their position.

An Upper Canada paper says:—"It is understood that government have bargained to bring out a hundred thousand parish paupers from the three kingdoms next season, to locate them on farms, give them deeds, take bonds and mortgages, and thus tram-melled Canada Company like, marshal them on to the elections. The prospect is really gloomy for the independent freeholders."

Arica, a seaport in Peru, lat. 18 1-2 lon. 70, and Tacua, a town 20 miles east of it, have been nearly destroyed by an earthquake.

The Upper Canada Assembly have proposed a grant of 1000 pounds to the gallant Ross, which it is supposed will be unanimously carried.

The pacha of Egypt has a fleet of 7 ships, 7 frigates, 5 corvettes and 3 brigs.

**Bitler Fruits of Crime.**—The case of Walter F. Osgood, who was recently sentenced to fifteen years' imprisonment in the State Prison, for forging Revolutionary papers, by means of which he defrauded the Government of large sums, is an appalling admonition to the dishonest. Osgood was once a respectable member of the New York Bar. His family was among the most respectable in the State. One of his sisters was the first wife of the late De Witt Clinton. Another sister is the wife of Citizen Genet. Upon being handcuffed with a common felon, his feelings overcame him, and he remained senseless half an hour. He is laboring under an incurable disease, which will probably abridge the wretched period of his incarceration.—*Albany Journal*.

A report has been made to the Pennsylvania legislature, in favor of changing the mode of executing prisoners convicted of murder in the first degree. A bill accompanies the report, providing that executions hereafter shall take place within the yard or walls of the jail of the county in which the prisoner shall have been convicted.

A lady, eighteen years of age, advertises in the N. Y. Star, for a husband. She says she has an elegant and graceful person, dark auburn hair, fine nose, beautiful teeth, and a mild large eye, with a "soft, languid expression."

**E. K. AVERY.**—We understand that Mr. Avery left town yesterday. On Sunday afternoon, notwithstanding assurances were given to the Selectmen that he would not attempt to preach in this town, he did preach at the Methodist Meeting-house on Chapel Hill. Had it been suspected that such was his intention, evil consequences would probably have ensued. In the evening there was a very large assemblage of riotous persons in the neighborhood of the house where it was supposed he lodged, who seemed resolved to inflict a summary vengeance on the preacher. We understand that one or more houses were forcibly entered, but he had made his escape, fortunately for himself and for the character of our town.—*Lowell Jour.*

**Specie.**—The Halcyon, which was left at Tampico on the 20th ult. ready to sail for New Orleans, had on board six hundred and fifty thousand dollars. The Thaddeus, which arrived at latter port on the 3d inst. brought \$255,000. A large amount is now daily expected from Vera Cruz.

The store of C. Brewer & Co. 171, Broadway, New York, was robbed last Tuesday evening, between 7 and 9 o'clock, of watches, jewelry and silver ware, to the value of \$15,000 or \$20,000. A reward of \$1000 is offered for the detection of the thieves and the recovery of the property.

The Commissioners under the Neapolitan Treaty, have given public notice that memorials and supplemental memorials from claimants under the Treaty will be received until the first Monday in March next.

In the legislature of North Carolina, a bill has been introduced, to incorporate the Roanoke and Yadkin Rail Road Company, and another to authorize the extension of the Petersburg Road to Raleigh. A bill has also been introduced for establishing a new State Bank.

Mr. Daniel Treadwell has been appointed Rumford Professor, at Harvard University.

Hon. John Black has been elected a Senator to Congress by the Legislature of Mississippi for the term of six years from the 4th of March last. He is friendly to the administration.

**Escape of a murderer.**—The escape of Wadkins, under sentence of death, from the Saratoga jail, was effected under the following circumstances: After getting off his irons, on Thursday, he asked the keeper, who brought him his evening meal, to explain to him a passage of Scripture. The keeper took the Bible, read the passage, with which the prisoner seemed much affected. As the keeper was in this way thrown off his guard and was about to retire, the prisoner knocked him down with his chain, jumped upon and stunned him, and then took the keys, locked in the keeper and made his escape.—*N. Y. Com. Adv.*

"The Wandering Piper" has been robbed in New York of his manuscript journal of his tour in this country.

The Legislature of South Carolina has before it a petition to incorporate a Company for manufacturing cotton and wool.

## THE DISCUSSION.

The Editor has received a few dozen copies of the *Danvers Discussion* on sale, and will accommodate his friends with them as long as they hold out. Will Br. Whittemore send me another hundred—to Portland by water, thence to Augusta by stage.

**NOTICES.** The Universalist Meetings in Augusta will be held every Sunday during the session of the Legislature. Br. GIBSON SMITH of Camden will preach in Union next Sunday; in Appleton on the 2d Sunday and in Thorndike on the third Sunday in the present month.

## MARRIED.

In Winthrop, Mr. Amasa Wood to Miss Sarah Shaw; Mr. Levi Haskell to Miss Mary Tinkham; Mr. Moses Philbrook of Levant, to Miss Mary Thomas. In Wayne, Mr. Samuel M. Ingals, of Mt. Vernon, to Miss Sylvia P. Wing, of W. In Brunswick, Mr. Henry M. Prescott to Miss Clara Hunt.

In St. Albans, Gorham Prescott, Esq. to Miss Mary Moor.

In Andover, Mr. George W. Cowan to Miss Mary Ann Wornwell; Mr. Daniel Towle to Miss E. Higgins.

In Brunswick, Mr. Joseph Bagley to Miss Melitilde Mitchell; Mr. Kingsbury Getchell to Miss Ann Winslow.

In Bath, Mr. Joseph G. Norwood, of Portland, to Miss Elizabeth G. Prior of B.

In Kennebunkport, Mr. Silas Perkins to Miss Eliza A. Foss.

In Saco, Mr. Joseph W. Haskell to Miss Elizabeth Scammon, both of Westbrook.

In Lyman, Mr. Hamilton Hill, of Hollis, to Miss Miriam, daughter of Mr. David Hill.

In Cape Elizabeth, Mr. William Small to Mrs. Elizabeth Willard.

In Cumberland, Mr. Jeremiah Buxton to Miss Mary S. Steele.

In East Stoughton, Mass. Mr. Lorenzo Atwood, formerly of Buckfield, Me. to Miss Lucy Harris, of the former place.

In Malden, Mass. Mr. Timothy Bailey to Miss Mary R. Dingley, of Waterville, Me.

In Bloomfield, Dr. Albert C. Thayer of Milburn, to Miss Ann Putnam.

In Edgecomb, Mr. James Philbrook to Miss Martha Winslow; Mr. Samuel Burnham of Boothbay to Miss Betsey Burnham.

In Warren, Rev. Edward F. Cutter to Miss Mary Elizabeth, eldest daughter of Hon. William McLellan.

In Gorham, by Rev. T. Pomeroy, Col. Hugh D. McLellan to Mrs. Elizabeth P. Staples, daughter of the late Hon. Lathrop Lewis.

In Clinton, Miss Mr. William C. Page formerly of Hollowell, to Miss Mary Lindsey of Kentucky.

In Strong, Mr. Richard Stowers of Farmington, to Miss Susan W. Burnham.

## DIED.

In Portland, Mr. Christopher Morton, son of Mr. Reuben Morton, a member of the junior class of Bowdoin College.

In Leeds, Zilpha A. daughter of Theodore Russell, formerly of Bethel, aged 19.

In Belgrade, Mr. Hiram Rockwood, aged 32.

In Somersworth, Wm. Foss aged 21.

At his seat in Fulkerson county, (Va.) aged about 35, John Marshall, Esq. the third son of the Chief Justice of the U. States.

In Eastport, Horatio B. son of Gen. James W. Ripley, aged 15 months.

In Portsmouth, N. H. Mrs. ——— Gilman, wife of Mr. Charles Gilman. She was alone in a small house where she lived, enjoying her bottle, when by some accident, probably, she set the house on fire, and being too drunk to get out of it, she was burnt alive at noon-day!

At sea, on Board schr. Kenduskeag, Mr. Ashael Turner, master of Backport. He fell from the mast head and was instantly killed.

At sea, on board Brig St. Michaels, from New Orleans to Charleston, Joseph Ridlon, of Newcastle Me. In Norridgewock, Mr. Oliver C. Blunt aged 23.

In Baldwin, 14th inst. Mrs. Abigail B. Goodwin, wife of John Goodwin, Esq. aged 41,—daughter of Ephraim Brown, Esq. of Baldwin. She was a kind and affectionate wife, much beloved by all that knew her; a worthy member of the Congregational Church of that place; an ornament to society and much lamented by all her acquaintances.—*Argus*.

## Splendid Presents.

THE Token, Offering, Pearl and Friendship's Offering, for 1834, elegantly bound, are for sale by W. M. PALMER.

## NOTICE.

THE subscriber having received an assignment of property of NUTTING & COOK in trust for the benefit of their Creditors, notice is hereby given, that the time given in said assignment for said Creditors to come in and become parties to said assignment will expire on the 24th day of January, next. All persons indebted to NUTTING & COOK are requested to make immediate payment to C. LOCKE. Gardiner, Dec. 31, 1833.

## To the Afflicted.

For sale, Dr. Holmes' Dulcified Vegetable Compound and Deobstruent Pills.

SAFE, and efficient medicine for all those laboring under diseases of the Lungs, such as Coughs, Catarrhs, Croup, Asthma, inflammation of the mucous membranes of the throat, and organs of the chest.—This medicine has been singularly powerful in cases of bleeding from the Lungs, and as a preventative of Consumption. It is purely a vegetable composition, principally of native plants, and acts as a gentle stimulant of the digestive organs and as a corrector of the impurity of the blood and fluids necessary to good and perfect health. Hence it has been found exceedingly valuable in cases of general debility; also in Liver complaints, such as Jaundice, Rheumatism, as well as in the disorders peculiar to females. It is prepared and put up in the nicest manner by the inventor, E. HOLMES, M. D. who was first led to its use by ascertaining its efficacy upon himself in cough, spitting blood, and pain in the chest, and it has since been administered to hundreds with unparalleled success.

Each bottle is accompanied by a box of pills enclosed in a pamphlet giving directions for its use—also certificates as to efficacy, &c. Price \$1 50.

Apply to S. O. BRADSTREET & Co. Agents, Gardiner, who are constantly supplied with the Medicine.

## LIST OF LETTERS remaining in the Post Office,

Gardiner, (Me.) Jan. 1, 1834.

Rachel M. Averill,	Phelix McGowan,
Louisa Alexander,	William Marshall,
Samuel J. Bridge,	Cynthia Ann McCurdy,
Henry Bowman,	Rachel Motley,
John Blake,	Warren C. Muncey,
John Brand,	Daniel Munston,
Aaron Brown,	Nathaniel Marston,
Jesse Rickford,	Joseph Mellus,
Josh Black,	Samuel Meare,
Loring Ballard,	Mary Newman,
Ann Chamberlain,	Nathaniel Newell,
Dean Cobb,	Wm. Noyes,
James Craig,	Gordon Newell,
Abigail Cowan,	Cyrus B. Norris,
Benjamin Dow,	Stephen Osgood,
James Dickman, 3,	Patrick O'Connell,
Charles Dolbier, 2,	James S. Paine,
Joseph Dill,	Sarah C. Palmer,
Joanna Fudge,	Samuel Pierced, Jr.
David Flagg,	John Palmer,
Charles Garland, 2,	Mike Page,
John Goring,	Chas. C. Quincey,
Reuben Griffin, 2,	Ephraim Rand,
Lewis Handy,	Eliza J. Stinson,
Hiram Hibbert,	Nes. Springer, 2,
Daniel Hildreth,	Ezekiel Simpson,
Mary M. Judkins,	Eliza Stevens,
Aradine Jewell,	Ezra Sanborn,
Robert Jack,	Zebede Thing,
Hannah Knox,	Robert C. Towle,
Eliza Keyes,	John Taylor,
Benjamin Kittridge,	Peter Thacher Vose,
Simeon Lawrence,	Dorcas Whitson,
John Leeman,	J. P. Weller,
Isaac Lawrence,	Abraham Waterhouse, 2,
Ivory Lord,	Shew Waterman,
Hiram Lord,	Benjamin Wadsworth,
Joseph Littlefield,	Spencer Wadsworth,
James P. McCurdy,	

SETH GAY, P. M.

## To DANIEL NUTTING, Esq. Clerk of the Gardiner Cotton &amp; Woollen Factory Company.

YOU are hereby required to call a meeting of said Company, to be held at the office of the Treasurer, on Tuesday the twelfth day of January, 1834, at two o'clock, P. M. to transact the following business:

1. To choose a Moderator.
2. To choose officers for the ensuing year.
3. To vote an assessment to pay a part or all of their old debts.

4. To take a view of their concerns and pass any vote or votes that they may think expedient, in relation to the same.

PETER STANT, } Directors.

JOHN GRANT, } Directors.

RUFUS GAY, }

Gardiner, Dec. 11, 1833.

Pursuant to the above warrant the stockholders of said Company are hereby notified to meet at the time and place and for the purposes therein named.

DANIEL NUTTING, Clerk.

Gardiner, Dec. 11, 1833.

## Maine Daily Journal.

LUTHER SEVERANCE will continue the publication of the *Maine Daily Journal*, during the ensuing session of the Legislature. The Journal when issued makes a very pretty volume, and is convenient for preservation and future reference as well as present reading, giving a full and tolerable accurate account of the legislative proceedings of the year, with other current matter, all for the small sum of ONE DOLLAR. It ought to be in the possession of every politician.

The publication of the *Daily Journal*, with the debates in both houses of the Legislature, involves considerable expense and much labor, which can only be remunerated by a handsome list of subscribers. To obtain these the publisher relies on the friendly influence of those who have been his readers heretofore, not only political friends, but all who wish for a faithful and impartial report of legislative proceedings.

## The Age—Daily.

THE subscribers propose to resume the publication of the *DAILY AGE*, during the next session of the Legislature.

It will be printed as heretofore, on the half of a large sheet, in the usual form, at the low rate of one dollar for the session.

Any person procuring six subscribers, and remitting the amount of their subscription, shall be entitled to a copy of the paper.

Containing an early and correct account of the proceedings of the legislature, and impartial sketches of the more important and exciting debates, it will be read with present interest, and form a convenient and valuable volume for future reference. Political matter of interest and notices of passing events will aid in giving the variety usually sought for in the columns of a newspaper.

The publication is laborious and expensive, and cannot be sustained without a large number of subscribers. We rely upon the liberality and exertions of our friends, to render the burden as light as possible.

I. BERRY & CO.



## EARTH'S WEARY ONES.

Open the grave, the vaulted grave,  
For the weary ones of earth—  
They are pressing on, and their bosoms leave,  
For the home of heavenly light;  
Of joy and hope—they long to die;  
They are pressing on, in the strength of power,  
And the pride of wealth—they wait the hour.  
Ye may trace them in the hall of song,  
By the lamp's high flaming light,  
Where pipe, and tabor, their notes prolong,  
And jewels are sparkling bright.  
In the show of beauty, of mirth, and pride,  
Light down the merry dance they glide;  
By the pallid cheek beneath the smiles they wear,  
And the smothered sigh, ye may trace them there!  
They are decked in the ruby's ruddy glow,  
And wealth of the far down sea;  
And the diamond shines but to mock their woe,  
For aye, alas, for the fond hopes crushed,  
For the tones of love in the dark tomb hushed,  
For affection changed and vows forgot—  
Nor gems, nor pearls, can that memory blot.  
Raise ye the veil at the fatal hour,  
From that fair unfurrowed brow—  
A bride—but woe for the bridegroom's power—  
The grave ye may open now—  
From the glittering robes of royalty,  
Peers the broken heart thro' the suken eye;  
And the wealth of fame crowns the weary band—  
Mid the honored crowd, the hopeless stand.  
Ye may trace them in the home of prayer,  
On the lowly hended knee—  
With uplifted eye and a brow of care—  
The burdened soul to free.  
Then open the grave—they are pressing on,  
In beauty and youth, but a vienge wan;  
In festal halls—neath the laurel's wave,  
They are weary of earth—open the grave.

## "ONLY THIS ONCE."

BY MRS. SIGOURNEY.  
"Only this once,"—in wine-cup glow'd  
And sparkling with its ruby ray,  
And barchanation welcome glow'd,  
And folly made the revel gay.  
Then he, so long, so deeply warn'd  
The way of conscience rashly spurn'd,  
His promise of repentance scorn'd  
And coward-like, to Vice returned.  
"Only this once,"—the tale is told,  
He wildly quaff'd the poisonous tide,  
With more than Eon's madness, sold  
The birthright of his soul, and died.  
I do not say that breath forsook  
The clay, and left his pulses dead,  
But reason in her course was lost,  
And all the life of life was fled.  
Again his eyes the landscape view'd,  
His limbs again their burden bore,  
And years their wonted course renew'd,  
But hope and peace return'd no more.  
Yes, angel-hearts with pity wept,  
When he whom Virtue faint would save  
His vow to her so falsely kept,  
And madly sought a drunkard's grave.  
"Only this once,"—Beware, beware!  
Once not upon the blushing wine,  
Oh, fly temptation's siren-note,  
And prayerful seek for strength Divine.

## [From the Evangelical Magazine.]

## RAJAH RAMMOHUN ROY.

This great and good man—the religious reformer of the Hindoos—died at the house of Miss Castles, of Stapleton Park, near Bristol, England, on the 26th of September last, after an illness of some duration, during which he was confined to his room the last nine days only. I once promised a small biographical sketch of this distinguished man, and hoped to have fulfilled it at or near the time of his intended visit to the U. States. But, alas, this people are not to see him in the flesh. The press of matter will prevent me from giving more than a mere sketch, referring the reader to some part of his works, which may be had in this country, for further information.

Rammohun Roy was born at Bordouan, in the province of Bengal, India, about the year 1780. His ancestors were of a high order of Brahmins. At an early age, in addition to the Bengalee, he studied the Persian and Arabic languages, to qualify him to attend on the courts of Mahomedan princes; and the Sanscrit, in which is contained the body of Hindoo literature, law and religion. At the age of sixteen, he called in question the idolatrous system of the Hindoos—contending that their sacred books taught pure Theism, and required only a spiritual worship. For this he was expelled from his father's house. At the age of twenty, being recalled by his father, he began to associate with the English, and to make himself acquainted with their language. His controversies with the Hindoo idolaters, and his interference with widow-burning, again obliged his father to withdraw his open support. After the death of his father, he waxed bolder against idolatry, and controverted it so earnestly that he was forsaken by all, except two or three Scotch friends. But, finally, several relations, and others, began to embrace his views. Having rejected the corrupted system of the Brahmins, and exposed the pretended revelation of Mahomed, he turned his attention to the Christian Scriptures. The Old Testament he studied in the original Hebrew, with Jewish Rabbinical; and the New in the original Greek, with Christian divines. After a long and minute investigation, he came to the conclusion that the doctrine of the Trinity was not contained in either; and one of his instructors, the Rev. Wm. Adams, a man of talents, learning and piety, who went over the same ground with him, came to the same decision; and from being a Baptist missionary, became a Unitarian preacher. No sooner had the Rajah seen and appreciated the Gospel in its beauty and purity, if not its full extent, than he became anxious to make his countrymen acquainted with its first promulgator. For this purpose he collected, in one volume, the sayings of Christ, omitting the doctrines, (for which he supposed his countrymen not yet prepared,) and the miracles, (which he believed would be despised, because of the greater false miracles recorded in their religious books.) This volume, entitled "The precepts of Jesus, the guide to peace and happiness; extracted from the books of the New Testament, ascribed to the four evangelists," drew upon him the warmest censures of Dr. Marshman, of Serampore, and others, through "The Friend of India," a periodical under the direction of the Baptist missionaries. This and two subsequent attacks, all calling Rammohun Roy a Heathen, drew from him "A First," then "A Second," and lastly, (which closed the controversy,) "A Final Appeal to the Christian public, in defence of the precepts of Jesus, and in reply to Dr. Marshman, of Serampore."

His "precepts" and "Appeals" are, I believe, the only works published in this country—they are masterly and ingenious productions, and evince, as might be expected, much originality of thought; but far more erudition than could be expected from a convert of a strange language.

"During this period, the whole powers of his mind were directed to the vindication of the doctrine of the unity of God. In this he maintained the sacred books of Hindoos and Mussulmans, Jews and Christians, agreed; and that all apparent deviations from it were modern corruptions. He propagated it day and night, by word and writing, with the zeal of an apostle and the self-devotion of a martyr. He was ever ready to maintain it, against all gainsayers; from the believer in thirty-three millions of gods to the denier of one: for both extremes are common in the East. The writer remembers finding him at his Garden House, near Calcutta, one evening about seven o'clock, closing a dispute with one of the followers of Budhi, who denied the existence of a Deity. The Rajah had spent the whole day in the controversy, without stopping for food, rest or refreshment; and rejoicing more in confuting one atheist than in triumphing over a hundred idolaters: the credulity of the one he despised; the skepticism of the other he thought pernicious; for he was deeply impressed with the importance of religion to the virtue and happiness of mankind."

About this period, an American visitor in India presented to the Rajah, Ballou's "Treatise on Atonement," and some other works of the same faith. His raptures in reading these were very great, and his respect for Mr. Ballou was expressed in very grateful terms, accompanied by that of a wish to visit this country.

In November, 1820, he embarked for England, on political affairs connected with the welfare and improvement of his countrymen, and as a commissioner to Parliament for the Emperor of Delhi, by whom he had been created a Rajah. His meeting with Mr. Roscoe, of Liverpool, was very affecting. They surveyed each other for a moment in silence, as strangers, then rushing into each other's arms, the tear of gratitude and joy at their meeting moistened the eye of both parties.

"As, in India, his attention had been mainly devoted to religion, here it was directed to politics. He rather shunned than courted religious controversy, which might, if indulged in, have interfered with his political views. His first respect was shown to the Unitarians: he visited all their places of worship within his reach, and cultivated the acquaintance of their most distinguished leaders. But he by no means confined his attention to one sect. He occasionally joined the congregations of persons of every persuasion, from the Roman Catholic to the free-thinking Christian, listening to all with the same reverence, or appearance of external respect. He was a most regular attendant, however, on the ministrations of the Rev. Dr. A. H. Kenney, of St. Olave's Southwark, which he called his church. His mind was too expanded to be capable of being confined with the strait waistcoat of any sect. He viewed religion as a philosopher, and had surveyed all with a critical eye. He rejected the faith of his fathers, because it was at once foolish and degrading, and esteemed the diffusion of Christianity, in a pure form, beneficial to mankind. The great object of his life was to establish a new sect in his native country, of whose creed the keystone should be the pure doctrine, taught alike, he contended, by Manu and by Moses, by Jesus Christ and by Mahomed—the doctrine of the unity of the Deity,—and amongst his countrymen he has made many converts and followers, comprising among them a large portion of intelligence and respectability, united in a religious society according to the principles he has established. If this party, to whom the advancing liberality of the world seems propitious, keep its ground, and raise a fairer structure on the ruins of the tottering temple of Hindooism, he may be revered, in a future age, as the founder of a new faith. The books he has—or is supposed to have—written, in some of many languages he knew, may, from time to time, be promulgated, like the chapters of the Koran, to complete the system of which the foundations are now laid."

The London Literary Gazette also says of this part of his life—

"There was no kind of assemblage which he did not visit; from the almost private prayer devotions of several sects, to the worship of churches and cathedrals; from the small literary coterie and miscellaneous conversations, to the anniversaries of learned bodies, and the congregation of all ranks for the discussion of important questions. His declared object, throughout, was the search for truth: it was for this he had left his native clime, and to this he devoted every hour of his life."

We observe, from the newspapers, that several sects have set up their claims to him, as being of their persuasion; and that the Unitarians, especially, maintain his adhesion to their doctrines. In our opinion, he approached them only in degree; and had finally adopted a decided faith. He was still examining their many arguments, when removed from all; mild, moral, virtuous, anxious for the best light, and the most tolerant of human beings."

Having expressed a desire to see a man whose early life had been spent in the common walks of society, and who had been raised to kingly power, he made a visit to France, and formed an acquaintance with the King of the French, of whose talents and virtues he always spoke in high terms of commendation. His health seemed rapidly to decline from this period. His desire to please all parties rendered him careless of his own comfort, and allowed him no leisure to recruit. He was attended, in his final illness, by several distinguished males and females of distinguished worth and virtue, by his India servants, and by a distant relative, an adopted son. This fine youth is now left an orphan in a strange land.

In regard to his literary attainments, it may be well to say, that Sanscrit and Arabic he knew critically, as a scholar; Persian, Hindostanee, Bengalee and English, he spoke and wrote fluently; in Hebrew and Greek his knowledge did not extend much beyond the Bible in its originals; and of Latin and French he had a more limited knowledge; but was deeply engaged in the study of the latter at the time of his death.

Of his personal and religious character little more need be said, than has been recorded in the foregoing. His gratitude for personal or national favors was deep and un-

bounded. His courtesy was unfeigned, even in his long controversies, with his countrymen and the Baptist missionaries. If he lacked any thing, it was firmness—a fear of offending—a fault owing to his politeness, courtesy and great benevolence ill directed.

"As a social being, few possessed qualities more calculated to inspire respect and love. He was affable in his manners, cheerful and instructive in conversation, equally ready to receive or communicate knowledge, and scrupulously attentive to the rules of society. Perhaps he rather carried politeness to a fault, and often sacrificed to etiquette both utility and personal comfort."

"There were three maxims in politics, in ethics, and religion, which he often repeated; with these I shall sum up this brief sketch of his life and character. The first he expressed in an Arabic sentence, *Isaan abid ul ihsan*: 'Man is the slave of benefits.' The second, a couplet from the Anwar-i-Sehaili, which will be found in many a fair lady's album: 'the enjoyment of the two worlds (this and the next) rests on these two points: Kindness to friends; civility to enemies.' And the third, from the philosophic Sadi; which he often repeated, and often expressed a wish to have inscribed on his tomb: 'The true way of serving God is to do good to man.'"

"Amen; so let it be: the religious reformer of the Hindoos could not have a more appropriate epitaph."

From the Utica Magazine and Advocate.

## DEDICATION AT HARFORD.

The union meeting-house, lately erected at Harford, Cortland county, N. Y. by the Universalists, Methodists and Presbyterians, was solemnly dedicated to the worship of Almighty God, by the Universalists, on Thursday 21st of November, 1833. The services on the occasion were performed in the following order:—

1. Voluntary by the choir. 2. Invocation by Br. Wm. Queal. 3. Reading selections from Scripture by Br. N. Duell. 4. Dedication prayer by Br. G. Sanderson. 5. Devotional Hymn. 6. Sermon by Br. J. Chase, Jr. 1 Cor. xiii. 13. "And now abideth faith, hope, charity, these three: but the greatest of these is charity." 7. Hymn. 8. Benediction by Br. Chase.

The day was very pleasant, the congregation numerous and respectable. The most devout and solemn, yet joyful attention was given to all parts of the service.

The house is fifty feet in length by forty in breadth. It is built of wood, in a plain and very neat style; with a circular gallery, and is surmounted by a modest and well proportioned steeple, and a good bell.

The society of Universalists, which have built and own one-third of this house, was organized in 1832—it embraces some of the most wealthy and influential men in that town. Our brethren in this place have manifested a truly laudable zeal and perseverance, in the erection and completion of this respectable house of public worship. May the great Head of the church keep this little band of true believers united in the bonds of peace, and continue to bless them.

At present they are destitute of a stated preacher of the Gospel of Christ, but are anxious to employ one a third part of the time, and are abundantly able to remunerate him for his services. We hope, however, the Lord of the harvest will soon send them a pastor, who shall feed them with knowledge and understanding from the book of life.

Wm. QUEAL.

Mottsville, November 26, 1833.

The tower of Pisa, in Italy, leans sixteen feet out of the perpendicular, so that strangers are afraid to pass under it; but as the plummet or line of direction falls within its base or foundation, it is in no danger of falling, if its materials keep together; and hence it has stood in this state three hundred years. But were an additional erection, of any considerable elevation, to be placed upon its top, it would undoubtedly soon tumble to ruins.

INSTINCTIVE PRESENTIMENT OF DANGER IN ANIMALS. Before the shock of the earthquake was felt in Calabria, the fishes were observed to come to the surface; the birds screamed and dashed through the air; the horses, oxen, &c. testified their agitation by the glaring wildness of their eyes, by moans, and a tremble in every limb; even the fur of the cats bristled up, and their backs rose. Almost as soon as these extraordinary phenomena were noted ensued the earthquake, which destroyed throughout Calabria 40,000 persons.—*The voice of Humanity.*

Dr. Buisson is said to have discovered an infallible remedy for hydrophobia, which he has communicated to the Academie des Sciences, in Paris. He had no expectation of recovery, and went into a vapor bath heated 42 degrees Reaumur, (126 Fahrenheit) as the easiest mode of suffocation. To his astonishment, the whole symptoms vanished at once, and he has never since had the slightest recurrence of this dreadful disease.

Love in a Tub.—A few weeks since a young gentleman of Brooklyn, N. Y. being desperately in love with a young lady who lived in the suburbs of the city, resolved to pay her a visit by stealth. For this purpose he clambered over a high gate; but instead of descending (it was dark) upon terra firma, he dropped into a large water cask and was immersed chin-deep in the chilling element.

The opening of the India trade, has created so great a demand for Nautical Instruments in England, that orders from this country have lain on hand for six months without the ability to execute them.

The Ex-Dey of Algiers, Hussein Pacha, with his family and suite, arrived at Malta on the 30th Sept. in an Austrian vessel from Leghorn, on his way to Alexandria, where he intends residing.

Letters have been received at Leeds, which mention that there are more than 15,000 operatives out of employment in the manufacturing districts. The masters have determined to employ no workmen belonging to the Union Associations. Disturbances are anticipated.

It is said government has granted £1000 per annum towards the support of the Methodist Missionaries in Canada.

London paper.

Gov. Hayne.—In communicating to the Legislature of South Carolina a report of a board of military officers, the Governor gives an account of the preparations which have been already made, and those which require to be made, in order to place the security of the Government of the State upon a firmer footing. He recommends an appropriation of \$80,000, for the purpose of procuring what may be necessary to complete the following provisions for a peace establishment: 10,000 muskets and rifles, 700 pistols, 1100 swords and sabres, adding to the present supply of cannon a suitable number of mortars, howitzers and shells.

A young man named Webster, was recently killed in Richmond, in a singular manner. He was driving an ox into a slaughter house and urging it forward by pricking its legs with a piece of wood sharpened at both ends. By a kick from the animal the stick was struck on the end, and the point towards the body of the young man was driven into his abdomen with such force as to produce immediate death.

FALL OF THE CHAIN PIER AT BRIGHTON.—During the violent storm that occurred on the 18th Oct. a flash of lightning struck several of the suspension rods on the east side of the second and third bridges of the chain pier, which thereupon gave way, and the platform of the second bridge is hanging on the rods on the west side. Happily no lives were lost.—*Brighton Guard.*

A gentleman of Mobile, who, from his commercial embarrassments in the year 1832, compromised with the Bank of the State of Georgia for a debt due by him to that Institution, and was released, has recently, voluntarily paid upwards of \$5000 to that Bank.

It is stated in the newspapers that Joseph Bonaparte will make a short visit to this country in the Spring. We hope it will not be short, because he intends that it shall be for life.—*Nat. Gaz.*

Extracting Teeth.—A Russian dentist who boasted the eponymous cognomen of "Shlauber-Kremen-Kroff," adopted the very simple method of saving the expense of instruments by making all his patients pronounce his name,—an operation which not only removed the afflicted tooth, but usually carried half a dozen of its neighbors along with it.

Dr. Cooper has resigned his situation as President of the South Carolina College.

The U. States ship Delaware, while at Cherbourg, attracted universal admiration. She is undoubtedly one of the finest ships in the world.

If your husband's coat is out at one of the elbows, don't mend it until it is out at the other.

You should endeavor not to keep your temper; let it off as soon and as fast as you can; and you will then be calm.

The consumption of malt by distillers in Ireland is not increasing. In 1825, it was 869,000 bushels; in 1826, nearly the same. In 1831, it was 642,000 bushels; and in 1832, only 619,000.

So great is the competition among the steam-boats on the Clyde, that persons are taken for 6d. a head from Glasgow to Greenock, 26 miles.

A superb mansion is erecting at Tamworth for Sir R. Peel, the estimated expense of which will be £50,000 and when finished, together with the furniture, will cost not less than £100,000.

How to Borrow. A friend of ours was thus accosted the other day. "Have you got ten dollars in small bills you will exchange for an X?" "Very well," said Jeremy, pocketing the money, "I'll hand on the X to-morrow."

The widow of the celebrated navigator, Capt. Cook, is still living at Clapham, and is nearly one hundred years old.

The Royal William Steamer has been sold to Don Pedro for £10,000.

Mr. Trelawney, author of the *Younger Son*, it is rumored, is about to become a citizen of the United States, and take up his residence in South Carolina.

The whole number of new buildings, says the Philadelphia Intelligencer, of every description, erected within the bounds of this city, excluding the liberties, during the past year, is four hundred ninety-two. Of these 286 are three story; 33 two story; 59 four story; and 11 three story stores.

Wm. H. Vane, charged with having been an accomplice in stealing a package of \$12,500 from the steam boat Providence, last July, has been found guilty.

A young man has been committed to jail in New Haven for obstructing the United States mail-coach. He was riding in a gig, and wantonly crossed the path of the stage-horses, running against them and obstructing the passage. The offence is a serious one, and he was committed for want of bail.

How are you going to spend Thanksgiving? said one apprentice to another.—"Why I reckon I shall have to bring water all the morning—break stone coal all the afternoon and spend the evening in bed!"

THE CAPITAL OF CAPITALS. London has 194,000 houses, and 1,474,000 inhabitants; Paris, 45,000 houses, and 774,000 inhabitants; Petersburg, 9,500 houses, and 449,000 inhabitants; Naples, 40,000 houses, and 360,000 inhabitants; and Vienna, 7,500 houses, and 300,000 inhabitants.

It appears by the will of the late King of Spain that he had 500,000,000 reals in the British funds, the interest of which, with some other trifles, made his annual income about 30,000,000 reals—(\$3,750,000.)

A letter from Mazatlan, west coast of Mexico, of October 3d, says—"The cholera is amongst us, and is literally mowing down the people."

60,000 passengers have been conveyed on the Saratoga rail road, since its completion in 1833.

It is stated that about eight millions of capital are employed in the leather trade alone in Philadelphia.

## School Books and Stationery.

A LARGE supply of all the School Books in general use may be found at WM. PALMER'S Bookstore, opposite McCall's Hotel, and will be sold as low as at any other Bookstore in the country. 47

## STINSON SEWALL,

HAVING taken store No. 3, Central Row, between a general assortment of W. I. GOODS and GROCERIES (spirits excepted). DRY GOODS, Foreign and Domestic. CROCKERY and GLASSWARE. Boots and Shoes of various descriptions. Genesee Flour. Likewise a prime lot Western Cattle. The above articles are now offered as low as they can be purchased elsewhere for Cash or country produce. Gardiner, Nov. 25.

## NOTICE.

AGENTS and all others indebted to the late firm of SHELTON & DICKMAN, for papers, printing, advertising or any thing else, are requested to make immediate payment to P. SHELTON, who is authorized, by agreement between the parties, to settle all the concerns of the late firm. As it is also necessary to bring the concerns of the late firm to an immediate close, the subscriber treats a prompt compliance with this notice with great solicitude. It will be recollected that all debts accruing to the Christian Intelligencer establishment since Jan. 1, 1833, must be paid to JOSEPH D. LORD & Co. The subscriber would also say to the debtors to whom he addressed a letter Aug. 9th, who have not yet paid—that his patience is exhausted and he can wait no longer—and to all others, he is constrained to say, "Pay what you owe," quickly.

Nov. 9, 1833. P. SHELTON.

## Welch's Arithmetic:

REVISED. JUST stereotyped and published by LINCOLN, EDMANDS & CO., 59, Washington street, Boston.—WELCH'S AMERICAN ARITHMETIC—Revised and improved, and well calculated to equal, if not surpass, any other work of the kind now extant. The original, as a standard work in the primary Schools in the New England States, has long been known and improved; and no great loss has been the demand that 26,000 copies have been disposed of since the first publication; and the still frequent call from different parts of the country are such, that the Publishers have been induced to revise and stereotype it. Much pains have therefore been taken to free the work from errors, and to make it both useful and interesting, and should it come short of this, the compiler will feel much disappointed.

Interrogatories are interspersed throughout, applied to the several Rules in course, and reference is made to the answers by small figures. This method of Questions and Answers has long been considered an essential point, and highly approved of in the study of the sciences, as well for elucidating the subject, as to render it both familiar and easy to the understanding.

In addition to the original work are six distinct rules together with a series of diverting and miscellaneous questions; in fine, for matter, arrangement and style, we venture to assert, that none other can excel. The system it is hoped, will supply the long sought for *Classical Arithmetic*, whereby whole schools can be examined collectively or separately.

N. B. The above work is for sale by all the principal Bookellers in Maine, and by country merchants generally.

The above work has been favorably noticed by the Portsmouth Journal, N. H. Courier and Essex News Letter.

The editor of the N. H. Courier says, "We have carefully examined Welch's Improved Arithmetic and most cheerfully recommend it to the public as a work admirably well calculated for the use of public schools. Having carried some eighty or ninety scholars through Welch's Arithmetic, we have seen and felt the need of the improvements which have been made by the compiler, to whose labors the public will be in a position to see for one of the best works now to be obtained. We are pleased to observe that the mechanical part of the book has not been neglected; it is printed on good and fine type and suitable paper, two things very often neglected in School Books. We hope teachers will examine the above work for themselves before they recommend to their scholars the purchase of other Arithmetics."

For sale at the GARDNER BOOKSTORE by Wm. PALMER. Also by Bookellers and country merchants generally.

## Prospectus of the third Volume of

## The Southern Pioneer

AND GOSPEL VISITOR. Rev. O. A. Skinner, Rev. S. P. Skinner, and Rev. F. E. W. Andrews, Editors.

In issuing prospectus for the third volume of the Pioneer, the proprietors deem it only necessary to say that it will, as heretofore, be devoted to the great doctrine of Universal Salvation, to the exposition of Scripture, and to the promotion of pious and godly men. The support hitherto extended to it, has been hardly sufficient to cover the cost; but having received a legacy from a great number of their agents and friends, they have been induced to continue it at least another year. Few are aware of the difficulties attending the publication of a paper in a place where there is no subscription, and where the proprietors have to rely on the sale of the paper to the public. The proprietors have ever been desirous to make the Pioneer the most useful and interesting paper in the South. They are unanimous in saying, that its continuance is absolutely essential to the continued prosperity of both of the Southern States. Do we ask too much then, when we earnestly solicit the aid of our brethren, in the different States of the Union?

No pains shall be spared to render the Pioneer every way worthy of public patronage. The services of those of our men of talent and experience necessary to its being engaged, will be as heretofore, the correspondents of the year.

The proprietors hope, therefore, to make it equal to any paper published in the order. What will add much to the interest of the present volume is a controversy, which will commence with the first number, between one of the editors, and the Unitarian Preacher of Baltimore. This will render the Pioneer of special interest to inquirers; and also the people who do not receive the doctrine of Universal Salvation. Rules will be drawn up for the government of both parties, so that the controversy will be conducted with order. Let those who wish to read a fair discussion on the point between Unitarians and Universalists, come forward and patronize the Pioneer.

Conditions.—The Pioneer is published every Saturday, in a quarto form, on handsome paper, sent to companies at the very low rate of 50 cents per copy, and at the same rate for large number of copies. Single subscribers \$1 a year, in advance, or \$1 25 at the end of the year. No paper discontinued until all arrears are paid. All letters must be addressed to O. A. Skinner, Baltimore, Md.

Rev. M. Stear, Boston, Mass., general Agent for the Eastern States, and Rev. L. F. W. Andrews, Augusta, Geo. for the Southern.

## The Pearl and Literary Gazette.

Devoted to Original and Selected Tales, Legends, &c. &c. Travelling, Literary and Historical Sketches. Biography, Poetry, &c.

ISAAC C. FEAT, Jr., Editor. IT will be issued in semi-monthly numbers, each containing eight large quarto pages of miscellaneous and interesting matter, printed on a royal sheet of fine paper, embossed, monthly, with a piece of music for the Piano Forte. A handsome title page and index will be furnished, and the work at the end of the year will be a beautifully printed volume of 208 pages. It will be forwarded—enclosed in strong wrappers—to any part of the United States, by the earliest mails.

Each number will be accompanied by a printed card, filled principally with advertisements, and as much as possible with those of new books, works, &c. &c.

TERMS.—Two dollars per annum, payable in advance. Postmaster and Agents will receive the copies by sending ten dollars.

All letters of business, and remittances must be directed to The Pearl, Hartford, Conn.

Communications may be directed to the editor, at the same office, in all cases must be paid.

WILLIAM A. HAWLEY, Publisher. HARTFORD, AUG. 1833.

## Wanted,

An apprentice to the Printing business. Inquire at this office.